The

Non-Subscribing Presbyterian

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Notes of the Month.

The Annual Meetings of our Non-Subscribing Church and kindred bodies have again come and gone, and, although reports of them appear in another part of this Magazine, it is well tc give some impressions here. Our paramount feeling is one of satisfaction and encouragement. Not only were the meetings better attended than in some previous years, but they were characterised by a keener tone and interest. Even the business meetings attained a measure of liveliness, especially when questions like Prohibition and the new Trust Deed were under discussion. Although there was animated discussion, and sometimes sharp cleavage of opinion, the spirit of tolerance was never absent, and something like unanimity was finally reached, showing that members were open to conviction. That is as it should be where freedom is the keynote of the Church life and activities.

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The special gatherings which attracted more of our lay members were the United Service on the Tuesday evening and the Public Meeting on the Wednesday. The former might have been still better attended, especially by members outside Belfast, but the service was helpful and hearty. The Public Meeting on the Wednesday came as a fitting conclusion to the series of gatherings. The Rev. G. L. Phelps gave a very able and trenchant review of the opportunities opened out by the war, and if we can only avail ourselves of them it will be well for our Church. The outgoing Moderator, at the request of the General Purposes Committee, gave a summary of the special services held during his year of office. Not a little of the success of the meeting was due to the music rendered at the gathering. The solos given by Miss Jessie Sherrard and Mr. T. Corlett were well chosen and admirably rendered, striking the right note for such an occasion. The opening and closing hymns were also contributory to the general good effect, being familiar and very appropriate. Altogether we found reason to be grateful for a very uplifting and encouraging programme. May the good effect be long felt amongst us.

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While reviewing the more immediate past, we should say a word concerning a previous event in our Church calendar—the Sunday School Conference at Templepatrick. Although there was a

falling-off in the number present, as compared with the last Conference, the general impression received was most favourable. Mr. Robieson gave a very thoughtful and stimulating address, this being responsible for the subsequent discussion—admittedly the best for many years. Nor should we forget the very admirable arrangements made by the Templepatrick friends for our entertainment both at tea, which was excellent and well served, and also for the opportunity of visiting the grounds and gardens at Castle Upton. To Dr. John Campbell and Mrs. Campbell thanks are due and are ungrudgingly given.

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The son of one of our ministers, who has gone to sea, had a very cordial welcome from Unitarians in New York, who were on the look out for him. The Church of the Messiah was not far from where his ship lay in dock, and the young apprentice was able to go to some of the many institutions connected with the Church. The senior minister, Mr. John Haynes Holmes, has written a very kind letter to the boy's parents, and enclosed a copy of the "Weekly Calendar of the Church of the Messiah." It is evidently a church that "hustles." There are two ministers, and there are two ministers' offices, with telephones, and hours fixed when the ministers may be seen. 162 persons have joined the Church since October 1, and they hope to make up the record to 200 for the year. There seems to be only one religious service on a Sunday, though there are several other meetings. A Social Ethics' Group meets at 10 a.m., and the junior minister gives a lecture on philosophy, *e.g.*, "The Pragmatic Interpretation of Society." Service is at 11 a.m., and the senior minister preaches. His subject on one of the Sundays was: "Who's Who in Billy Sunday's Hell." "Mr. Holmes will be in front of the pulpit and Mr. Brown in the vestibule of the Church at the close of the service to greet strangers and friends."

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We notice among the organizations "Robert Collyer Men's Club." We have reckoned up ten organizations and two charities. Some of these again have a list of subsidiary activities. This is evidently what is called an Institutional Church. In such a Church there is a danger of the Church being smothered under a host of institutions, but this particular Church evidently is not smothered, because it bears every mark of vigour. It is evidently a type of Church suited to an energetic, practical people, finding outlet in useful channels for the energies of its people.

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When will our Churches be fitted up with "Ministers' Offices" and telephones? Even the Sexton has a telephone. Such a Church needs a General at the head of it to keep all the machinery working smoothly and up to the limit of its capacity. "Our New Soprano is cordially welcomed by the Church of the Messiah to-day." "A Unitarian Office and Reading Room, under the auspices of the New York League of Unitarian Women, has been opened in the vicinity of the Billy Sunday Tabernacle at 168th Street. No proselytizing is attempted in this place." Billy Sunday, like Dr. Torrey, is evidently a god-send to Unitarians.

A Thought for the Month

"Religion and Liberty."

"Where the spirit of the Lord is, there is liberty."—II. Cor. iii. 17.

"It seems to me that false notions respecting liberty are strangely common. People talk of liberty as if it meant the liberty of doing what a man likes. The only liberty that a man worthy the name of a man ought to ask for is to have all restrictions, inward and outward, removed which prevent his doing what he ought. I call that man free, who is master of his lower appetites, who is able to rule himself. I call him free, who has his flesh in subjection to his spirit; who fears doing wrong, but who fears neither

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man nor devil besides. I think that man free, who has learnt the most blessed of all truths, that liberty consists in obedience to the power and to the will and to the law that his higher soul reverences and approves. He is not free because he does what he likes, for in his better moments his soul protests against the act, and rejects the authority of the passion which commanded him as an usurping force and tyranny. He feels that he is a slave to his own unhallowed passions. But he is free when he does what he ought, because there is no protest in his soul against that submission." (F. W. ROBERTSON in "Essays and Addresses.")

"JESUS, A MAN."

BY REV. JOHN BARRON.

THE first great gathering of the Church took place at the Feast of Pentecost. According to the New Testament, Christ was killed at the Passover. The Jews killed a lamb at the Passover, and the blood was sprinkled upon the lintel and door-posts in memory of what was done in Egypt when the Angel of Death smote the houses of the Egyptians, but spared the house where the blood of the lamb was seen.

Jewish Christians naturally carried the analogy to Jesus, and to them he was the Lamb of God that averts the wrath of God from the world, that taketh away the sin of the world.

The Jewish way of looking at this symbology of Christ as the Passover Lamb would be very different from that of the Evangelical Christian of to-day. All that the Jewish Christian did was to associate the belief in which as a Jew he had been brought up with Christ himself.

The only way in which Christ takes away the sin of the world is in his office as the Teacher of the World, when he brings light into darkness and disperses ignorance with knowledge. There is also the office, which to a certain extent is performed by every great soul, of being a centre of peace in the world, drawing into himself all the discordant elements of hatred and malice and ill-will, and sending out the force again in peace and harmony and goodwill. That transmutation is the true alchemy.

The phrase: "Lamb of God that taketh away the sin of the world," has musical association and age behind it; but it is apt to be misleading when used among other nations than the Jews, who, being accustomed to their own ritual, would understand in their own way such a phrase. "Christ our Passover" is another of the same type. But "the Lamb slain from the foundation of the world," which conveys the idea common to all the great religions that the Universe is based on sacrifice, that sacrifice is the very nature of God Himself—that is an ancient symbol, which tends to a right comprehension of the true meaning of the Divine Sacrifice.

Fifty days after the Passover the followers of the Nazarene, as they were called, were met together in Jerusalem, where the more influential people regarded them as the remnants of a forlorn hope, a number of deluded, credulous people who had been led away by an impostor, who had merited his fate in being slain and hanged on a tree. But a great thrill of power came upon them, a great surging of force swept like a breath of wind over the gathering, and in the inspiration of that hour, first one and then another spoke with the greatest of ease, with eloquence. Thought flashed from mind to mind, and, though nationalities were many, in that uplifted moment, by virtue of quickened intuition, there was a wonderful unanimity, a mutual understanding.

This was the time of all others when we should look for a proclamation as to what Christ was, when the manifesto of the new movement was being put forward. The doctrine insisted upon in most of the Churches is that in a unique way Jesus was God. "And so was and continueth to be God and Man in two distinct natures and one person for ever." Those who hold this article of faith are at liberty to con-

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strue it in any way they please. But when Peter stood up on the day of Pentecost to explain who Jesus was, he never said a word about him being "God-and-Man."

"Jesus of Nazareth, A MAN!" What sort of man? Good, bad, ordinary, or great? "A man approved of God." Yet he had been cruelly put to death; but since his death he had been seen by various disciples, wearing "another form" (Mark xvi. 12). Christ is not the only one said to have been seen after his death. He is not the only one recorded in the Bible as having been seen after death. That does not affect the statement that he was a man. And only as a man was he asked to be accepted.

Peter now proclaimed him openly as the Christ. Before he had recognised him as the Christ of God, the Messiah. While some considered Jesus to be the re-incarnation of Elijah or of one of the prophets, or even John the Baptist risen again from the dead, Peter saw in him the Christ. And Jesus forbade him to say a word about it. The disciples were not to go up and down the country proclaiming him even as Christ—far less God. People were to form their own conclusions, as did the woman of Samaria. But when the Jews would have stoned him for calling himself the Son of God, he confounded them by giving a definition from their own scriptures as to what the Son of God was. "One to whom the word of God had come," and he asked them wherein had he blasphemed? Surely what he was preaching was the word of God.

Neither he himself nor his disciples ever proclaimed him to be God—"very God of very God." The multitudes never regarded him as God. His worst enemies had not that charge to bring against him when they accused him of blasphemy. His only blasphemy was his answering "Yes!" when the charge was made against him, that he considered himself the Christ, the Messiah, the Son of the Blessed.

He was brought before two Courts. The first was the Jewish Court, presided over by the High Priest, and it was before that Court he was charged with blasphemy. The second was the Roman Court, and the charge brought against him there was that of high treason; in that he said he was the King of the Jews. Verbally the charge was correct. Pilate ascertained the precise sense in which he used the words, and found no treason in them; according to Roman law Pilate could find no fault in him. But the fanatical mob had to be considered. Pilate wasn't wanting any more trouble, as the Romans already had had, with false Christs, two of whom are mentioned in the Acts—one Theudas and the other Judas of Galilee. These had both caused insurrections, resulting in great loss of life. Pilate, according to his law, the Roman law, could do nothing with him, and so he washed his hands of the whole affair; and if Jesus had offended against the Jewish law, and that offence was punishable with the death penalty, then the Jewish Court had his sanction, if they wished, to carry out their law to the extreme penalty. Pilate had three factors to consider—the Roman law, his own conscience, the fanaticism of the mob. Pilate showed himself a weak type of man, but he was a foreigner among them, a Roman; and being Passover time, the city was full of fanatics, and his main concern was to preserve law and order, and not to have a serious riot in Jerusalem by frustrating the will of the Jewish Sanhedrim. In his hand alone, and also to a certain extent in that of King Herod, lay the power of life and death. But circumstances made it imperative that Pilate should finally decide. Pilate could take no official cognisance of the charge upon which the Jewish Court had found Christ guilty; perhaps Pilate was responsible to his superiors, and would have to report to them in the case of death penalties; in any case he conceded by permitting the charge of Christ claiming to be the King of the Jews to stand, that being the only reason in law for which he could sanction Christ being put to death. The Jewish Court condemned Jesus for saying that he was the Messiah, the

Christ, the Son of the Blessed, though the words were put into his mouth by his accusers, and this charge was that of blasphemy. The Roman Court condemned him for claiming to be the King of the Jews, and this charge was that of treason against the Emperor. Neither of these indictments contained the charge that he claimed to be God Almighty.

Yet there are thousands of people to-day who would be greatly shocked if they were told " Jesus was a man.' Mystery there is undoubtedly, but the mystery is not what Christ was, but what man is? Answer that. Solve that mystery, and you solve the mystery of Christ.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

ANNUAL MEETING OF GENERAL SYNOD.

Important Matters Discussed.

THE eighth ordinary meeting of the General Synod of the Non-Subscribing Presbyterian Church of Ireland was held on 20th ult., in the First Presbyterian Church, the Rev. H. J. Rossington, M.A., B.D. (outgoing Moderator), presiding at the opening of the proceedings.

ADDRESS BY OUTGOING MODERATOR.

The outgoing Moderator, in addressing the Synod, described the year just come to a close as a most eventful one. Shortly after they elected him to office the British offensive began on the Somme, and that offensive demanded the undertaking of serious risks and the doing of daring acts by many of their own community. There was every reason to believe that these men rose to the height of their great opportunity; that they did their duty nobly and well, and that they poured out the full measure of their self-sacrifice, for, unfortunately, the doing of their duty meant the entailing of serious loss. Another British offensive had begun, and they had every reason to believe that it had been attended so far with brilliant success. Those in communication with the front told him that the engagement known as the Messines Ridge attack was one of the most brilliant achievements of the present war. They must feel proud of the thought which planned it, of the conspicuous skill which carried out so many amazing details, and of the great gallantry and bravery which brought it to such a glorious consummation. They sympathised deeply as a Church with all who had been bereaved, especially their own members, by the losses sustained in those great battles. The Moderator then referred to the revolution in Russia, which they hoped was an omen for better things for that land and an assurance of increased help to the Allies; also to the coming in of America with her wonderful resources, which removed any doubt that might have existed as to their ultimate victory. In alluding to the forthcoming Irish Convention, he hoped that out of it good might result for the country as a whole, both for them and the generations to come.

ELECTION OF OFFICE-BEARERS.

On the motion of Rev. J. A. Kelly, seconded by Rev. A. O. Ashworth, Rev. J. H. Bibby (Ballee) was elected unanimously Moderator for the ensuing year. The new Moderator then took the chair, and returned thanks to the brethren for the great honour they had conferred upon him in putting him in the chair. Rev. G. J. Slipper was re-elected to the office of Clerk; and Rev. J. A. Kelly to that of Treasurer.

THE TEMPERANCE QUESTION.

Rev. G. J. Slipper moved the following resolution which had been passed by the Temperance Committee:—" We, the members of the Non-Subscribing Presbyterian Church of Ireland, in Synod assembled, desire to re-affirm our confidence in the principles of total prohibition of the drink traffic during the continuance of the war and six months after, and our demand for its adoption. The experience of the last two and a half years warrants the view we desire to express—viz., that the

tremendous shortage of grain, sugar, and other foodstuffs necessitates the safeguarding of the material as well as the moral resources of the nation; and should the Government decide, as has been suggested, to purchase the liquor traffic, we call upon it to embody in any such measure the principle of local option so that the people may have the control of this traffic in their own hands."

Rev. G. L. Phelps seconded the resolution.

A lengthened discussion took place on the question of compensation, some members being for it and some against it.

Rev. A. Turner moved, and Rev. J. G. Davies seconded, the following amendment:—"That the words, 'with compensation,' be added after the words, 'total prohibition of the drink traffic.'"

Rev. E. H. Pickering was of opinion that many of them would like to see State control as preferable to any sort of compensation.

Rev. W. G. Marsden said the whole thing should be dropped. The Government had been plagued sufficiently, and were doing all that mortal men could do.

Rev. W. H. Tilson said if there was anything to be compensated for they certainly should fall in with it as a Church that had always stood for liberty.

Rev. J. G. Davies said as advocates of temperance and prohibition let them be reasonable, and grant reasonable compensation to those people who were to be deprived of their livelihood.

Rev. S. E. Bowen said the only way of dealing practically with the drink traffic was to go in for nationalisation.

Rev. M. Watkins said that total prohibition was the best thing that could be adopted for the period of the war and for six months afterwards. To nationalise the drink afterwards was not their business.

The mover and seconder of the first amendment having ultimately accepted the words, for the sake of unity, "with compensation," a further amendment was moved to the effect that the first clause of the resolution relative to prohibition be deleted. After further discussion, the second amendment was withdrawn, and the resolution, as amended, was passed, with one dissentient.

BETTER HOUSING OF THE PEOPLE.

Rev. John Barron moved the following resolution:—"While in this period of transition public attention is being directed to the many problems under the head of re-construction which will demand immediate attention when the war is over, the Synod of the Non-Subscribing Presbyterian Church of Ireland places on record its opinion that religion cannot be dissociated from all that pertains to the physical, mental, and moral well-being of the people, and that the problem of the better housing of the people is one of the most practical and urgent to be laid stress upon at the present time."

Rev. W. Weatherall seconded the resolution, which was passed unanimously.

RESOLUTION OF LOYALTY.

On the motion of Rev. H. J. Rossington, seconded by Rev. J. A. Kelly, the Synod passed the following resolution:—"That we tender to King George, our gracious sovereign, the assurance of our loyalty to his throne, and we pray that in the time of his great anxieties and serious responsibilities the best blessing of Almighty God may rest on his endeavours for the prosecution of this war till its consummation in a righteous and stable peace." On the Moderator declaring the resolution carried, the House rose and sang the National Anthem. It was then decided that a telegram in terms of the resolution be sent to his Majesty.

Subsequently the following reply was received:—"I am commanded by the King to thank you and those who joined with you for the loyal sentiments and good wishes to which your telegram gives expression.—PRIVATE SECRETARY.

OTHER MATTERS.

The reports of the following Committees were brought forward and passed:—General Purposes, Sunday School, Sustentation Fund, Theological

Library; and the reports of the Presbyteries of Templepatrick, Antrim, and Bangor were adopted. Resolutions of sympathy were passed with the relatives of the late Right Hon. Thos. Andrews, Rev. M. S. Dunbar, M.A., and Rev. R. J. Orr, M.A. A motion by the Rev. R. M. King with regard to the Non-Subscribing Presbyterian Church getting representation on the coming Irish Convention was withdrawn.

PUBLIC MEETING.

In the evening a well-attended public meeting was held in the church, the chair being occupied by the Rev. J. A. Kelly. Rev. G. L. Phelps, speaking on "The Church's Opportunity," made reference to the war, which he said has cured us of war. We had not risen in the past to anything approaching our duty. The Churches should insist in season and out of season on the obligation laid upon all members of a democratic community to take an intellectual interest in international affairs and cultivate to the utmost a spirit of goodwill towards the people of all lands. The Christian Churches should go forward. The old boast of isolation was broken down and was unchristian. Let us stand firm to the Christian duty of loving our enemies, which meant that we must wish to be and try to be their friends. The attitude of the Churches, the speaker went on to show, on some social questions must change. The poor were always with us, and the end of the war would not be the end of opportunity in this respect. By our works we must show our faith, for real faith is wrought out of experience. The Church, if it was to gain the confidence of the people whom it seeks to serve, must make itself into a voluntary order of nobility. "What do ye more than others?" Rev. H. J. Rossington, M.A., B.D., dealt with the subject of "The Church Militant." By that, he showed, was meant a Church which is contending with evil, and wherever the forces of evil uplift themselves sees in these its enemies. They believed in the power of such a Church, and that one day the Church militant would become the Church triumphant. He was not dismayed by the fact of their small numbers. He believed there was work for them to do, but they must be a Church militant.

During the evening solos were tastefully rendered by Miss Sherrard and Mr. Corlett.

SUNDAY SCHOOL CONFERENCE.

THE Annual Sunday School Conference was held on Saturday, June 2nd, in Templepatrick. Although the weather was unfavourable, and the Railway Company could not see their way to reduce the fares, yet about 280 of our people from all over the North of Ireland were present at one of the most interesting and successful gatherings we have had in recent years. The Moderator took the chair shortly after 2-30 o'clock, and the opening exercises were conducted by Rev. Alfred Turner. After a short discussion, it was decided to leave next year's place of meeting in the hands of the Sunday School Committee. The subject of "Moral Education" was then most suggestively handled by Mr. M. W. Robieson, M.A., of Queen's University. Moral Education, he said, as distinct from moral instruction, goes on throughout the whole of the earthly career. Moral education is the education of character, and character is built up in the home, by the games that children play, by everything that enters into a child's experience, and by his ordinary occupation. So far as children were concerned, almost all education must be primarily an endeavour to train and develop character. Mr. Robieson then dealt with the limitations of methods of instruction by precept, example, and explanatory books of moral rules. It was a familiar maxim that children learned by imitation. What they should try to do was rather to get rid of this innate tendency of the child to imitate other people, and try to make the child do something for himself. Morality rested fundamentally on recognising certain kinds of influence as worth having and others not. Literature in the widest sense was the great moral

educator, the literature of the Old and New Testaments being the greatest source for the development of upright character, being an extension, as every great literature is, of the ordinary experience, whereby everyone learns conduct and morality. Revs. G. L. Phelps, W. G. Anderson, J. G. Davies, E. H. Pickering, K. Dunbar, R. Philipson, Messrs. Gregson and Erskine, and the Chairman, all spoke in praise and criticism on the address and subject, to which Mr. Robieson briefly replied.

One marked improvement in this year's debate was that there was no delay between the various speakers—two were on their feet at the same time, and the Moderator spoke and acted splendidly. Mr. Robieson's address provoked much thought, but to some of us he appeared to build up a beautiful structure on negatives, and then (perhaps purposely) threw it down in his two closing positive sentences. For if you deduct precepts and examples from literature—if you subtract the precepts and examples, and leave them out of the Bible, what have you left? Simply nothing. Morality in life and literature cannot be separated from the example and influence of writers, parents, or teachers, and precepts are simply the selected wisdom of the ages, as given to us in such immortal books as "The Imitation of Christ" and "The Soul of the Bible." Is not taste the best index of morality? Tell me what you like, and I'll tell you what you are. "If all the books of the last century were being burned, the first two I would rush forward to rescue would be Wordsworth's Poems and Martineau's Types of Ethical Theory."

Again, does not the force of example arise out of the child's innate tendency to imitate? We all know the moral, as drawn by the artist, of the mother teaching her child to pray while her own eyes are open.

We hold with Dr. Martineau that if we place a clear statement before the child he will instinctively discern which is the right motive on which to act; he will perceive without our instruction that truth-speaking is better than lying, courage than cowardice, love than hate—

> "So glorious is our nature, so august
> Man's inborn uninstructed impulses,
> His naked spirit so majestical."

What then is the task of the teacher? To develop the inborn religion. Wise direction alone is needed. Through the susceptibility of the religious principle, or the innate tendency to imitate, you may lead the child to *believe in* any God—from the Kaiser's up to the Inspirer of Christ; to us there is one God the *Father*. "The child's spirit, if unspoiled, is *not against* us, but *with us*, when we speak of God. Often the experience of life diminishes this natural love of right, and the grown man responds less readily to the call of righteousness"—

> "Heaven lies about us in our infancy,
> Shades of the prison-house begin to close
> Upon the growing boy."

For example—I wish to sell a piece of land which I fear will fall in value; is it honest to offer it for sale without giving my reasons for wishing to be rid of it? or have I fulfilled the requirements of honesty when I have refrained from giving false information? We know from the child's candour which side he would take naturally; therefore, as Dr. Martineau points out, our example in home, church, or school is all important, because the child will imitate us. "The child needs no conversion," except where home, church, school, or the world has drawn him into following a wrong example. This will not interfere with the child's individuality, except when parent or teacher substitutes an *ecclesiastical* conscience for the natural discerning conscience with which God has endowed the child, making the child think that tradition and the catechism are higher than the Voice of the Living God within the child's own nature. It is not then the examples of men of wealth or position, or even learning, that are to be set before the child's innate spirit of worship, but lessons of sweet self-sacrifice, of truth, of faith, and hope and love—like the story of the widow's mite, of Daniel, or of General Gordon. The higher and the lower life are well

expressed in Goff's poem, entitled: "The Cross and the Crown."

"Good fortune favours some men from their birth,
They rise with seeming ease from height to height,
Large and conspicuous to the public sight;
And yet within their minds there is a dearth
Of true nobility, intrinsic worth;
Nor care they who goes under in the fight,
So that upon their forehead rests the light
Of such a crown as men may gain on earth.
But better far to suffer for the truth
Than falsely flourish by another's fall;
And tho', with saddened heart and withered youth,
A man fight on—far better, losing all,—
Hated, reviled, opprest, and hunted down,
To sink beneath the cross, than rust beneath the crown."

The Masonic Hall, kindly placed at the disposal of the Conference for the tea, proved quite too small for the large family gathering, who, notwithstanding the war economy edict, found the needs of the flesh amply provided for in the plain living. After having greatly enjoyed the "high thinking," Upton Castle Grounds were visited after tea, and as the evening became brighter and warmer, even those from a distance felt loath to leave; but as a wise man says—"Two ears and two eyes to one mouth are given, therefore hear and see twice as much as you speak."

Memorial Notices.

MR. WILLIAM COWAN HERON, D.L.

At the ripe old age of nearly ninety-eight, Mr. William Cowan Heron passed away, at his residence, Maryfield, Holywood, on June 7th. For very many years he was a member of our Holywood Church, took a keen interest in its affairs, and regularly attended the services; he also took an interest in denominational matters, and was a generous supporter of the Orphan Society. In spite of his great age, Mr. Heron retained all his faculties to the last, and was able to attend our services till quite recently. He was the son of the late Mr. John Heron, merchant and shipowner, one of the founders of the Ulster Bank, and was himself a very capable and successful business man. Being possessed of property in the neighbourhood of Dromore, Mr. Heron gave practical proof of his interest by building and equipping the William Cowan Heron Hospital, which is a model of efficiency; he also rebuilt the Dromore National Schoolhouse and erected a teacher's residence. Mr. Heron was a well read and widely travelled man, and, though of a retiring disposition, could be a most interesting companion. He was unmarried, and is survived by his brother, Mr. John Heron, who resided with him at Maryfield, and to whom we offer our deep sympathy in his bereavement.

MR. WILLIAM PINKERTON, LARNE.

With deep regret we record the death, on the evening of Wednesday, the 16th May, of Mr. William Pinkerton, F.I.S.E., Town Surveyor of Larne. Although past the allotted span of years, Mr. Pinkerton had enjoyed the blessing of robust health all through his long life up to the 1st of March last, when he was taken seriously ill whilst going about his daily work. A man of stalwart and imposing bearing, it was difficult to believe that his years were so many, but it was soon apparent that recovery from his seizure was not likely, and he grew gradually weaker until the end came peacefully eleven weeks after he was struck down. About eight months ago Mr. Pinkerton was bereft of his wife, who had been his true partner for nearly half a century, and it was evident the blow sorely tried his strength. He is survived by a daughter and two sons—Mrs. George Baine (Belfast), Mr. Willie Pinkerton (Kimberley), and Mr. David Pinkerton (Larne).

In early life Mr. Pinkerton was in the service of the old Northern Counties Railway Company, and acted as Locomotive, Carriage and Waggon Superintendent to the Ballymena and Larne Railway Company from the opening of the line to the end of August, 1886, a period of nine years. After leaving the railway service he commenced business in Larne on his own account as a

building contractor and engineer, and several of the principal villa residences and public buildings were erected by him. He was responsible for several important inventions in the mechanical world, and one in particular—the Pinkerton Points Block, which did away with the necessity for pointsmen at side crossings on the railway—is in constant use.

On the 3rd of February, 1896, he was appointed part-time Surveyor of Larne, and when the Local Government (Ireland) Act of 1898 came into operation, under which the roads and streets passed from the control of the Grand Jury to the newly-created Urban District Councils, he was appointed full-time officer as from 5th June, 1899. It is no exaggeration to say that in his business life he fulfilled all his duties with rare conscientiousness, and if at times successive local governing bodies did not see eye to eye with him as to methods, at all times his integrity and honesty of purpose were fully recognised. In addition to his work for the Larne Urban Council, he acted as Consulting Engineer for the Larne Board of Guardians.

Mr. Pinkerton was a devoted and faithful member of the Old Presbyterian Congregation of Larne and Kilwaughter, and an elder of the Congregation. A more regular attender at the services could hardly be imagined, and it was his proud boast that up to his last illness there were but two Sabbaths on which he had failed to attend both diets of worship during his connection with the Congregation, a matter of thirty-eight years. In the musical portion of the services he took a great interest, being a keen music-lover and an active member of several succeeding musical societies in the town. He was an enthusiastic member and P.M. of Masonic Lodge No. 615, and a P.K. of R.A.C. No. 615, enjoying the esteem and respect of his brethren to a high degree.

The funeral took place on Friday afternoon, 18th May, from his son's residence at Mount Pleasant, Larne, being very largely attended by representatives of every class and creed in the community. The members of the Urban Council and the Council officials and workmen were present in force, and there was present a very strong contingent of the Masonic fraternity, the brethren wearing sprigs of acacia. Before the interment a most impressive service was conducted at the Old Presbyterian Church by the Rev. James Kennedy, who delivered an eloquent and touching address. Two favourite hymns—"Lead, Kindly Light," and "Life for evermore"—were sung by the choir, and Mr. Holmes impressively played on the organ the "Dead March" from "Saul" and other funeral marches. At the graveside in the M'Garel Cemetery a short service was also conducted by the Rev. Mr. Kennedy. There were a number of very handsome floral tributes of affection, including a couple of Masonic ones, and wreaths from the Urban Councillors and from the officials and workmen.

MR. ROBERT GILMORE.

Ballyhemlin has recently suffered heavily from death, and now we have to record the passing away, after a short illness, of one of the oldest and most faithful members of the Congregation. Mr. Robert Gilmore had been an elder for nearly forty years. Wet or fine, he was always in his place in the Meeting House, and if he were ever absent, it was because he was absolutely prevented from being there. Longfellow's eulogy on "The Village Blacksmith" applied aptly to Mr. Robert Gilmore. He wrought hard up to the last, not only at the forge, but at his farm at Roddens, in which he had the assistance of his sons. He was exceedingly skilful with his hands, having had experience at sea in early life. He leaves behind him a widow and a large family of grown-up sons and daughters. One son, who holds the degree of B.A., and two daughters are in the teaching profession.

Mr. Robert Gilmore was a splendid type of the genuine County Down man. Staunch to his Church, all knew him

for what he was, and his name was held in high respect through all the country-side.

MISS ELLEN MILLAR, BALLYCARRY.

The Congregation records the passing away of one of its Sunday School teachers, who was also a member of the Choir—Miss Ellen Millar, who was of a bright and happy disposition, although for some years past a great sufferer. She, however, fought her brave fight to the end with marked Christian fortitude, cheerfulness, and faith in her Saviour and her God. Our sympathies go out to the family in their bereavement.

MR. ROBERT MILLAR, BALLYHEMLIN.

Mr. Robert Millar, a well-known and respected member of Ballyhemlin, was at the funeral of Mr. Robert Gilmore, and a few days after was seized with a sudden illness, of which he died. He knew the details of the history of Ballyhemlin very clearly, and was a staunch and liberal supporter.

LESSON NOTES FOR TEACHERS.

To be used in accordance with the Scheme of Biblical Instruction for 1917, prepared by the Sunday School Committee of the N.S.P.C.I.

1st July. A lesson in real Christianity. Read Matthew xxv. 31-46. Key Text, Matthew xxv. 40.

General Note. The main subject of this lesson is not so much the vision of the Last Judgment as the virtue which is the test of judgment.

1. "*Come, ye blessed . . . and inherit the kingdom.*" It is worth while asking ourselves what God will expect from us if we are to be thought worthy of the kingdom. Here are various answers which different people give. 1. *To come regularly to Church and Sunday School.* It is indeed very helpful and good to do this. But that alone will not make us Christians. Many selfish, cruel, impure, and hard-hearted people do that. Therefore we are not called Christians because of that. We should come to Church and School for the sake of something higher. 2. *To be obedient to parents, teachers, etc., and know our lessons and do our work well.* That is good, but not enough. We might do that from fear, or for money, or prizes. 3. *To have a right belief.* That is very important. But our Lord says nothing about belief, because we can only show that we have a right belief by what we do. The right belief is that God is love, and that we show our love to God by loving those about us. Therefore the one thing that is expected of us is real love.

2. "*I was an hungred, and ye gave me meat, etc.*" It is most important to notice that the eternal King did not merely say, "Ye professed love," but "ye *did* all sorts of loving things." Nor did he praise the blessed ones because they had loved those who loved them and helped them. That should be very easy. If our parents or friends do good to us we should be very mean not to love them. But the highest form of love is the love that consists in being kind and helpful to *all sorts of folk*, even though they be too poor or weak to help us, or even though they be strangers. The hungry and thirsty, the stranger, the ragged or naked, the sick, the unfortunate are the great opportunities of showing that we can love.

3. "*Lord, when saw we thee an hungred, and fed thee, etc.*"? Notice the strange form in which the King praised these loving souls. He did not say that they had helped the hungry, etc., but rather that when *He* was hungry and so on, they had helped Him. So that they were astonished, and asked when had they seen the Eternal King hungry and fed him. That seemed impossible. Then came the wonderful answer:

4. "*Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me.*" The meaning should be clear. God is everywhere. We are all His children. We are all brothers

and sisters of Jesus. Therefore when we do good to even the poorest and weakest we are doing good to God. Note the words: "Forget not to show love unto strangers; for thereby some have entertained angels unawares." (Hebrews xiii. 2.) Where love is, God is. Never miss an opportunity of showing love, for God is there to receive it, and love is the one thing that matters. Read Tolstoi's story, "Where Love is, God is" ("Twenty-three Tales by Tolstoi").

8th July. A lesson in Mercy. Read Matthew xviii. 21-35. Key Text, Matt. vi. 12.

1. Jesus taught that God is a loving Father, and therefore that He will not be harsh with us, but will be merciful and forgiving if we repent of our sins. But, what is most important, he also taught that we have no right to expect mercy from God unless we are ready to show mercy to our fellow-men. "Blessed are the merciful, for *they* shall obtain mercy."

2. *Peter's question.* Like many others, Peter was willing to forgive—a *little*, but he wanted to know how often he must go on forgiving. He thought himself *very* forgiving to suggest seven times: but Jesus astonished him by saying, "Until seventy times seven," meaning that we must *never* cease forgiving. This seems very, very hard teaching. But there are two things to remember. 1. To forgive does not mean to encourage those who offend us to go on being offensive. To forgive means to give the offender every opportunity that kindness can devise of doing better in the future. If we fail to forgive, and go in for revenge, then we make the offender revengeful. Tit for tat is like a punching ball—the more you hit the ball the more it hits back. 2. We must do our best to be always forgiving, because we ourselves are always committing some fault, and therefore always need God to forgive us.

3. *The unmerciful servant.* This servant besought his lord to forgive him a huge debt, a whole burden of guilt. His Lord did so; and then the servant actually refused to forgive a fellow-servant of quite a small thing. In consequence, his lord refused to be merciful to him, and made him suffer the full extremity of what he deserved. When we refuse to forgive, we should always remember what would happen to us if God refused to forgive. Think of the thousands of faults we commit; think of all the blessings God has given us—food, flowers, games, friends, parents, health, etc., for which we are always proving ungrateful! "Blessed are the merciful, for they shall receive mercy." But the unmerciful, *what* shall they receive? One is reminded of Shylock, who refused to be merciful, because he wanted what was due to him. Where would Shylock have been if God had demanded from Shylock what was due to Him, and refused to be merciful?

4. "*From your hearts.*" For elder scholars in particular, it is important to lay stress on these concluding words of verse 35. The forgiveness must be more than a matter of words, or than a mere refraining from revenge. It is not forgiveness unless our intention is really to help the offender to do better by treating him with kindness and consideration.

15th July. A lesson in Prayer. Read Matthew vi. 5-15. Key Text, Mark i. 35.

1. *The wrong sort of prayer.* Prayer is wrong. 1. When we pray from the wrong motive, as, for instance, to make folk think that we are very pious We cannot help sometimes praying in public, as *e.g.*, in school or church, but that is all show, all pretence, unless we also pray in private. 2. Prayer is wrong when we merely use the words without caring about what they mean. The most beautiful prayer is wrong unless we really mean it.

2. *The right sort of prayer.* Jesus helps us to understand the right sort of prayer by his practice, as we learn from the Key Text, of going away alone to pray. He did not pray to be seen of men: *he prayed because he wished to give out good, and therefore needed to take in good from his Father.* Prayer means coming into touch with God so that He may help us to do what is

right. But even the disciples did not quite understand how they ought to pray, and therefore, as we learn from Luke xi. 1, they asked Jesus to teach them to pray.

3. *The Lord's Prayer.* For *elder scholars,* point out that the very fact of Jesus giving us the Lord's Prayer shows that he had no objection to our using a form of words. A form of words only becomes "vain repetition" when we say it without meaning it. Also the phrase "*Our* Father" (not "*My* Father") shows that he also believed in men praying together as well as in private.

4. *The different parts of the Prayer.* 1. "*Our Father.*" By coming to God as our Father and the Father of all mankind we cannot be selfish and ask for selfish things, but only for those good things which will make us all His children. 2. "*Which art in Heaven.*" God is everywhere: He is with us on earth; but by thinking of Him as dwelling above all in Heaven, we think far holier thoughts about Him. 3. "*Hallowed be Thy name.*" We should always honour God's name. 4. "*Thy kingdom, etc.*" This means that we wish God to help us to make a heaven on earth. 5. "*Give us this day, etc.*" This reminds us that we depend on God for everything. 6. "*Forgive us our debts (or trespasses) as we also have forgiven our debtors.*" This enforces what we learnt in the last lesson, that we can only ask God to forgive us when we come with a heart that has forgiven others. (See also verses 14 and 15). 7. "*Bring us not into temptation, but deliver us from evil.*" This means that we do not wish to show off our virtue, but rather that we acknowledge our weakness, and therefore depend on God to give us a helping hand through life. Those folk who think themselves so clever and strong usually rush into temptation and fall.

22*nd July. A lesson in service.* Read Matthew xx. 1-16. Key Text, Matt. xx. 15.

1. *The kingdom of heaven means work.* Those who think of heaven as eternal idleness forget that nothing makes us so miserable, peevish, and selfish as idleness. Heaven above and heaven on earth alike mean that we shall be engaged in bright, happy work. Especially now is work necessary if the world is to be made better. The more generous our work, that is, the more it consists in doing our daily task honestly and in serving others, the happier we shall be.

2. "*Why stand ye here all day idle?*" Many folk are like these labourers. They never think of doing good, noble, and kindly work, *because they are waiting to be asked.* This is lazy and selfish. Our Christian duty is to offer ourselves; there is *always* some kindness to be done. If we truly wish to help, we shall find opportunities close at hand around us.

3. *The payment of the labourers.* Many folk think that it was most unfair of the Master of the vineyard to pay these men all alike, when they had laboured, some all day, others only for an hour. But 1. The Master gave the grumblers all he had promised them. He had kept his bargain. It was pure envy on their part that made them begrudge the others getting just the same. 2. Those who had only worked one hour had done all they had had an opportunity of doing. 3. All the labourers needed food, clothes, and bed, and therefore all *needed* the full wage, whatever they had earned. If the Master liked to be generous (see the Key Text) what right had any one to grumble? 4. When we are honestly doing our best at work, especially when we are working so as to make the world better and happier, we shall not bother about getting any reward. The true Christian takes just what the Lord is pleased to give. What he offers to all is the joy of the kingdom of heaven. All sorts of work are necessary. Even the humblest has his task to perform. Labourers, as well as kings, are necessary; and because *all* good work is necessary, God makes no distinction between the workers. If everyone does his best to make the world better and happier, according to his abilities and opportunities, he is on the same level as everyone else who has done his best.

Therefore Heaven, both here and hereafter, is the reward of all. The work is the main thing. Enjoy doing good work, and you will never bother your head about the pay.

29th July, Review. E. H. P.

Reports.

The Association.—The Annual Meeting of the Association was held in the First Church, Belfast, on Tuesday, 19th June, at 2-30 o'clock. Rev. M. Watkins, President, opened the proceedings with praise, prayer, and the reading of Scripture. The roll was called. The Rev. E. S. Hicks, of Dublin, was elected President for the ensuing year. Mr. Hicks thanked the fathers and brethren for the honour conferred upon him. Mr. Rossington was re-elected Secretary. Mr. Kelly was re-elected Treasurer. The report of the General Purposes Committee was adopted. A long discussion took place relative to the amended draft in connection with the Professorship's Compensation Fund. The Orphan Society's report was received and adopted. Dr. Gawn Orr, Rev. J. J. Magill, Thomas Lindsay, Derryboy, Crossgar; and Rev. J. H. Bibby were elected Governors. Votes of thanks were passed. Rev. J. Barron gave notice of motion relative to propaganda work. Rev. J. J. Magill spoke of the loss to the Association through the deaths of Rev. M. S. Dunbar and Rev. R. J. Orr. Rev. T. Dunkerley moved that this Association has received with deep regret the loss of so faithful a member as the Right Hon. T. Andrews, and tenders its sympathy with the bereaved family. Mr. Rossington seconded the resolutions of sympathy moved by Rev. J. J. Magill and Rev. T. Dunkerley. The Clerk then read the minutes, and the meeting was closed with the benediction.

* *

The Remonstrant Synod.—The Annual Meeting of the Remonstrant Synod was held on Tuesday, 19th June, in First Presbyterian Church, Belfast. The chair was occupied by the Moderator, Rev. Felix Holt, B.A., and there was a good attendance. The proceedings opened by praise, prayer, and the reading of Scriptures. The roll was called. Rev. S. E. Bowen, Crumlin, was unanimously elected Moderator. He took the chair, and thanked the fathers and brethren for the honour conferred upon him. Rev. D. J. Williams was re-elected Clerk, and Rev. J. Barron Assistant Clerk. A number of ministers not belonging to the Synod, who were present, were invited to sit and deliberate. Rev. J. A. Kelly presented the report of the Finance Committee. The report was adopted, and Rev. J. A. Kelly was thanked for his efficient services. The Statement of Accounts was adopted, and Mr. W. M'Robert was thanked for his valuable services. Rev. J. A. Kelly and Rev. G. Slipper, Auditors, were thanked and re-appointed. The new Committee was appointed. Mr. H. M'Robert presented report of Clerkships Fund. It was adopted, and Mr. M'Robert was thanked for his services. The Clerk presented the General Purposes Committee's Report. It was adopted, and General Purposes Committee for ensuing year appointed. Rev. J. A. Kelly presented the Ballymena Report. It was adopted, and the Committee continued. The minutes of the meeting were then read, and the meeting was closed by the pronouncement of the benediction.

(*A number of Reports held over.*)

MARRIAGE.

HUNTER—HUNTER.—June 13th, at the First Church, Rosemary Street, Belfast, by the Rev. George V. Crook, James, son of James S. Hunter, Esq., J.P., Lakeview, Crumlin, to Mary, younger daughter of William Martin Hunter, Esq., Ardmore, Crumlin.

DEATHS.

BOYD—June 24th, 1917, at her residence, Ballyveasey, Carnmoney, Margaret Elizabeth, younger and dearly-beloved daughter of Susan and the late Hugh Boyd. Interred in Carnmoney Graveyard, 26th June.

GILMORE.—At Rubane, near Ballyhemlin, County Down, on May 29th, 1917, Robert Gilmore, aged 73 years. Interred at Greyabbey, May 31st.

MILLAR.—On Tuesday, June 12th, 1917, Robert Millar, farmer, of Innishargy, Co. Down, aged 84 years. A life-long member of Ballyhemlin. Interred at Ballyhalbert.

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